

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 33.

NEW-HAVEN, JANUARY 15, 1820.

Vol. IV

From the English Baptist Magazine for December, 1819.

BAPTIST MISSION IN INDIA.

BATAVIA.

Extract of a Letter from Mr. Robinson, to Dr. Carey, dated June 9, 1818.

Our brother Diering always spends the intervals of worship, on a Sabbath-day, in going from place to place; and on the two last Sabbaths, the Pontifex maximus of Batavia, a very stiff Arab, was at Brother Diering's house at the time of worship. I supposed he came to oppose, or to trouble us with hard questions; however, we were glad to see him, for we love to meet our opponents, as we have then some chance of victory. It is also pleasing to observe, that many of the Mussulmans will receive tracts, and then ask for the Scriptures.

One of the Dutch dragoons attends English worship at my house every Sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's supper to him. I told him my objections, and in the course of the conversation, I learned something more of his history. I am, says he, a Jew, born at Gottenburgh, in Sweden, but I was baptized in England, by a minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. Can you read Hebrew? said I. I learned it, said he, when I was a child. I produced the

Hebrew Bible, and had the pleasure of hearing him read several verses.

GAYAH.

Letter from Rhughoo, the Native Reader placed under the care of Brother Fowles.

You will accept the best thanks and love of Rhughoo. I entreat you to pray for me, because I am a very sinful man, so sinful that there is not such another. I am desirous of doing the work of God: and that I may never be lazy, pray for me, that I may live in hope. The work in which I am to be engaged is very difficult; unless Christ gives his Spirit to man, man can do nothing; but we must preach the glad tidings, and teach the people; pray to the Lord Jesus Christ. I am very happy at Mr. Fowles's. I read the word to others here twice a day in Hindoost'hancee, and many come to hear. When I go to the villages many people want to come to me, but I have no place to entertain them.

SIBERIA.

A country of Asia, comprehending the principal Asiatic part of the Russian Empire.

Translation of a letter from Badma, one of the two Buriat Saisangs (or Siberian Nobles) now at St. Petersburg, dated September, 1819.*

"It is my great desire to return the expression of your highly-valued good wishes, communicated to me by my brother, Mr. Swan.† We are united to-

*The Saisangs, both converted to christianity, have been for some time at St. Petersburg engaged in the translation of the four Gospels, into the Mongolian language, from the Calmuc translation prepared by Mr. Schmidt. An interesting account of their conversion was published in our 3d Vol.

† Mr. Swan has resided about 14 months at St Petersburg, where he has been studying the Russ language previously to his proceeding as a missionary to Siberia; to which country he is expected to proceed, together with Mr. Yulle, during the ensuing winter.

gether in brotherly affection by our mutual desire to do all the will of God. The book of lies which formerly completely covered us has been peeled off. The all-seeing God made us wish to come hither, and hither we came; and we are now lying at the feet of our Saviour Jesus Christ, and in this attitude we embrace him, and pray to him always as our holy Intercessor. I subscribe myself with humility and respect,

"The Mongolian Bariat Saisang
"BADMA MURCHIONACHJ."

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DELHI.

From Mr. Thompson to Mr. Ward, dated Delhi, July 29, 1818.

While I am writing this, the city is suffering exceedingly from the cholera morbus, that awful scourge of the present times. It has but recently visited this place, and commenced in the palace or fort of Selimgurth, taking away at once three males and two females of the royal family. The people, without distinction of age, cast, or constitution, are dying in the most sudden manner. Among other instances, a shopkeeper having just handed an article to a purchaser, before he could withdraw his arm, was seized with a fit of retching, fell on the ground, and before any aid could be afforded, died. A respectable reader of the koran having, only a few hours before concluded the reading of the last chapter, fell down through the violence of the fit, and immediately died. Merchants, the most wealthy, and in apparent health, have died in like manner; and from an early hour in the morning to nine or ten at night are the unhappy victims of this disorder carried under our windows to be burned or buried; about a dozen times daily are we assailed with the doleful cries of "Rama nam suth hy, Covinda nam suth hy, Bhagvut nam suth hy."* Many have recourse to amulets. (I have recommended the 91st Psalm as the best amulet, and faith in its truths as the only safeguard.) The Hindoos went yesterday in vast numbers to some temple, and offered bloody sac-

* The names of Rama, &c. are true, (that is, efficacious.)

rifices; and crowds visit the river with opium for the temple and gram for the fish.

I intended in my last to reply at large to your query respecting a journey among the Shikhs, and shall now do so. It must be undertaken in the months of December and January, and should not last more than six weeks. Besides the Shikh scriptures and tracts, it will be necessary, to render the journey more efficient, that I should have speedily sent up to me a good supply of Hindee and Bruj scriptures, scripture selections, and tracts of all kinds, as I have not more than eight or ten scripture selections, and five or six Bruj gospels at present, and no Hindee, tracts excepted. Persian, Arabic, Hindoost'hancee, Cashmiree, I have enough of, but not above sixteen or twenty of your large Persian pamphlets; this being very explanatory, is much esteemed both by Hindoos and Mussulmans; and I must request an ample supply of this. But in case the visit to the Shikhs should not take up six weeks, I should like to go into Juyapoor; this I mention, not as doubting your approbation, but as a hint to send up even the unfinished gospel (if not concluded) in the Juyapoor language, both for dissemination and the advantage of local information respecting the language, style, &c. of the translation. If to this were added a few gospels in the languages of all the neighboring states and provinces, the same ends might be answered, as opportunity offered. I have papers by me containing corrections, &c. of upwards of half of St. Matthew's gospel, made four years ago; but observing that you had a revised translation in the scripture selection, and thinking that much of what I might have to suggest would be anticipated, I neither continued my labour (for it was indeed a labour) nor forwarded what I had prepared. Imagining that you would not have published any part of the New Testament but in the style of the edition under correction, I intended not to rest till I had gone through it and the Pentateuch; but was discouraged at seeing a revised version, because it rendered my labour useless, and I did not know but that the same had been

done to both volumes of the Hindee scriptures. I have lately had a number of visitors, Shikhs, Cashmirians, Viragees, Molvees, and others; to some I have given, and to others lent small portions or entire volumes of the scriptures. A pundit having been recommended by a gentleman to visit me, was much gratified with the scripture selection, and his brother being ready to depart for Juyapoosa, called to obtain a book or two for his friends. I embraced this opportunity, as I found the man could give a good reason for professing to love our scriptures, of sending Hindee scripture selections, Pentateuchs, tracts, and hymn books, and Bruj gospels into that kingdom. I also gave a few Persian and Hindoost'hanees gospels. A Cashmirian (Hindoo) who has read the koran through, and is a very apt Arabic scholar, took some of the scriptures and your pamphlet in Persian to read. The Churan-dasee viragee mentioned in my last, has since visited me frequently, reading and conversing about the word of God, having obtained the book of Job, the Psalms, Proverbs, &c. in Hindee. Brahmuns, pundits, and others whom I have conversed with at the ghat, have called again and again for the word of God in Hindee.

July 31st.—Oh! the multitudes that are dying hourly! Yesterday 25 were carried past our house, and only a fourth or a fifth of the dead come this way. The emperor, affected to the last degree for his subjects, repaired yesterday morning to the chiefmuejid, in order to avert the wrath gone forth amongst all descriptions of people. My soul hourly weeps for the miseries of this people; but alas! of what avail is it? I mourn alike for their unbelief and hardness of heart, that they will not make Jehovah, who is my God, their refuge. The dead alone seem to feel the stroke, the living lay it not to heart; therefore it is, that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, this unhappy people. Though I have a few who attend the preaching of the word, I feel myself to be amongst a people spiritually dead; and this is a constant grief to me: it sinks

my spirits every time I begin to prepare for my public ministrations. O when will they give proof by their conversation and life that they are born from on high? They hear, it is true, the voice of the Son of Man in his word, but lamentably want its quickening life-giving influence, calling them, converting them, and leading them from the city of destruction to the Jerusalem above. We wish much to be amongst a spiritual people, but this privilege is withheld. To desert our post for comforts would be no less a sin than it would be the surest way to forego them. He gave them their desires, but sent leanness into their souls. Therefore we shall wait till we hear the voice of the turtle in our own land, even in our solitary habitation.

The Boston Recorder has the following Abstracts of Intelligence from late London Magazines.

BRITISH NATIONAL EDUCATION SOCIETY.

ABSTRACT OF THE 8TH REPORT.

The Central-School contains 560 boys, and 294 girls. Here instructors and instructresses are trained for service in the Schools in different parts of the kingdom. They are made thoroughly acquainted with the most approved system of instruction, and then employed as called for. One hundred and seventy-two had been sent out during the period embraced in this report. Two natives of the Ionian Isles, and one of Nice, as also various persons proceeding on Missions to Africa, or New-Zealand, and two German Schoolmistresses have been here received and taught the principles of the establishment.

The new Schools received into the Union of the last year, amount to 228, containing 20,000 children—making the whole number of Schools in Union 1467, and the number of children 200000.

A School on the same plan is about to be established at Quebec, on a large scale. A Master and Mistress have been applied for at the Central School, by the Bishop of that Diocese.

More than £700 have been contributed at Bombay for the establishment of a School on the National plan. In ad-

dition to the Central School in that city, two schools in Union have been established at two of the out stations, for the benefit of European children exposed to the contagion of surrounding idolatry. A plan is formed also for extending the benefits of these Institutions to the native population; and a native School has actually been opened, whose success thus far, justifies the fairest anticipations. (We must have liberty to doubt whether its Catholic principles on which so much reliance is had by the zealous Arch-deacon Barnes, will ultimately serve the interests of piety—for there is to be in no way, an interference with their religious prejudices, and while the moral precepts of Scripture are to be instilled imperceptibly, the peculiar doctrines of Scripture are not to be touched on in the first instance! We would be glad that the Arch-deacon would tell us, what Paul considered “the power of God unto salvation.”)

Vastly more is done for the distribution of the Scriptures and the support of Missions by Great Britain than by any other nation—and we may venture to say, than by all the world beside. Yet it is a fact that one farthing per month, or three pence per annum, from every individual in the United Kingdom, would produce a much larger revenue than the funds of their National Bible Society and all their Missionary Societies together.

COLLEGE AT COTYM.

This institution is considered of the first importance in its ultimate influence toward the political, moral, and religious renovation of a whole people.—The reigning Princess of Travancore has made it several endowments in land and money. In the course of the last year she presented it with 20,000 rupees in addition to a previous gift of 100 for erecting a Chapel and furnishing the buildings. She has also given to it a tract of land near Quilon, at least seven miles in circumference, beside several subsidiary grants, and the monthly allowance of 70 rupees, for the support of a hospital, to be attached to the College.

The Rajah of Cochin has also presented to it 5000 rupees for the benefit of the Protestant Missions. The College is yet in its infancy, and has not yet assumed that systematic form, not been subjected to that efficient management which belong to a College regularly endowed, and matured by age.

Mr. Ellerton, of Goamalta, has been lately employed in writing “Scripture Dialogues,” in the Bengalee language; they are designed to embrace the whole Scripture history from the creation to the birth of Christ, and to convey appropriate Christian instruction in idiomatical language, and in a form most interesting to the natives of India.—Six of them have been published; and Mr. Corrie writes, that while most other Tracts offend the Natives without gaining for the truth a proper hearing, these are *inexpressibly well suited to undermine their false notions, without shocking their prejudices.*

Mr. Deocar Schmid, one of the Church Missionaries has removed from Madrass to Calcutta, to superintend a periodical work, connected with the plans and exertions of the Missionary Society.

Mr. Schroeter is diligently prosecuting the study of the Thibet language, at Titalia, with a view to the translation of the Scriptures into it, and to make known the way of life to a most extensive region. “It is a work similar to the noble undertaking of Morrison in China.” Mr. S. has very peculiar talents for this particular labour, is fond of the employment, receives a stipend from government sufficient for his support, and enjoys very remarkable facilities for accomplishing his object.

Mr. Corrie states, that there is a “marvellous change” taking place in the public opinion in India, respecting the duty and practicability of converting the natives of that country; and that all the calls for instruction which are uttering by the people, cannot be met by means in present use.

At Tranquebar, the Rev. Mr. Schnarre continues the instruction of Native Christian Youths for the Missionary service, and expresses much satisfaction at the hopeful indications of piety and intelligence among the pupils; several of them are about to be detached, according to the purpose of the institution, to other stations.

HEATHEN SCHOOLS IN INDIA.

Of the advantages afforded by these Schools, Mr. Rhenius draws a striking picture:—

“The Schools give me a certain authority in every place; and the desired opportunity of having the people assembled, and preaching the Gospel to them: besides that they are preparing the minds of the rising generation to understand the Gospel.

A Christian Friend, in England, would witness, with tears, a sight like this. A Minister of the Gospel comes into a village—he is carried to the shade of a fine large tree, near the place, or near to their Temple—the people of the village, small and great, young and old, assemble round him, sitting on their cross legs—he addresses them on the salvation of their souls by Christ Jesus, and on the education of their children—the people at times listen with great attention, looking down to the ground, as if engaged by important thoughts—then, turning to one another, they will say, “What do you say to this or that?”—“What will become of this?”—doubting, fearing, or rejoicing about what they hear.

Let the Christian Friend, in England, represent to himself such a scene in each village: and consider it, though he do not see the desired effects of conversion on the spot, as a way-mark pointing to the end. It will rejoice his heart; and redouble his liberality, to aid the establishment of Missions and their Schools: until, by the grace of God, the Heathen will be enlightened to see, and enabled to walk in the beauty of Holiness, and to take pleasure in providing for their own Ministers and for their own Schools.

RUSSIA.

Extract of a letter from the Rev. Dr. Paterson, St. Petersburg, April 20, 1819.

On Easter evening, I had the unspeakable pleasure of presenting to our excellent emperor, through prince Galitzin, the first copy of the Gospels in the modern Russ. As it was needful that the first edition should have a short preface, giving an account of the cause of its being translated into the modern Russ, and the good monarch fearing that those who drew up the preface might have given him undue praise, I was repeatedly charged not to deliver out a single copy, until he had read the preface and approved it. Nothing having been said to hurt the feeling of the modest Alexander, he approved of the whole, and was delighted to see this important part of the word of the living God in a language understood by about thirty millions of his subjects. I immediately received orders to distribute as many copies as we had got ready. I then sent copies to the members of the Imperial Family, and several of the leading members of our Committee; which caused much joy to them and their families. The day before yesterday our Committee met, when I had copies prepared for the remaining members; and, the business being ended, and my packages opened, every copy was speedily carried away. We are likely to be, in a manner, devoured at the depot, by the people eagerly soliciting copies, and begged to be allowed to deposit money in order to secure them. A second edition of the number of 10,000 copies, was immediately ordered, and two sheets are already composed. We have orders to send away copies of the Scriptures, for about 120,000 rubles.

I have received the Gospel of Matthew, in the Karelian language, which is of Finnish origin, and spoken in the government of Ewer, to print it for the poor people who speak this language. They were quite overjoyed to hear that they were likely to have the word of life in a language they understand. The members of our excellent Society in Tobolsk

inform us, that they have found opportunities to get the Gospels translated into two new languages, spoken in Siberia, the Rangusian and Chapoginian. You see we bid fair to rival our friends in the East, in the number of translations. Matthew is translated in the Tschuwashian, and the other three Gospels are in a state of forwardness. This is going forward under the direction of our Societies in Kazan and Simbirsk. The works will be printed in Kazan. Our friends in Georgia are full of animation: they have collected not less than 18,000 rubles; which, in whatever light it be viewed, is a considerable sum for them.

AMERICAN EDUCATION SOCIETY.

FOURTH REPORT

Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry—Sept. 29, 1819.

(Concluded from page 506.)

In the course of the year, a question, which, had been an interesting subject of conversation in many places, and had occupied, in no small degree, the attention of individuals belonging to the Board of Directors, was distinctly brought before them, with a request from a respectable clergyman, in behalf of his church, that they would give a definite, and public expression of their opinion upon it. The question was this; *whether it is expedient, that the Directors should select beneficiaries by name as the particular objects of the charity of individual churches or benefactors.*" From the sincerest respect to those, who made the request, as well as to others, who had been contemplating the same subject, the Directors were induced to give, in the following communication, a public expression of their opinion on the question, which had thus been brought before them.

"The Directors cannot but feel the highest gratification in the active zeal, which has been excited in churches and individuals, as well as in the community at large, in favor of the great object of the American Education Society; and would gladly contribute to

raise, to a still higher degree, that benevolent ardor, which has already effected so much for the cause of Zion. With this view, they have heretofore been inclined to advocate the method of assigning beneficiaries by name to individual churches and benefactors. And they are still satisfied that, were there no insurmountable difficulties attending it, this method would be calculated to create a lively interest in the object of this Society, and might possibly, in some instances, secure larger contributions, than any other method. But a deliberate consideration of the subject, and a little experience, have resulted in a conviction, that the method of selection proposed, is *inexpedient*.

"In the first place, it would obviously be an unpleasant and hazardous business, for the Board to undertake to make a selection from the list of their beneficiaries, when it would of necessity be understood, that the selection was meant to be a mark of *distinction* among them. On any other principle, the selection would not be satisfactory to those, for whom it was made. Churches and individual benefactors would naturally expect, that the Directors would assign to *them* scholars of high qualifications. So that the selection would unavoidably be understood to be a mark of distinction, not only among the beneficiaries, but also among those benevolent societies or individuals, to whom the selected beneficiaries should be assigned. The Directors are not prepared to encounter the evils, which might originate from their attempting to make a distinction in either of these respects, even if they could be sure of making it *justly*. They would apprehend no small danger to the *beneficiaries*, who should thus at the very commencement of their education, be publicly distinguished by the Board, and be made the particular objects, not only of the *charity*, but of the *flattering personal attention*, of their benefactors. Honorable distinctions, conferred upon young men, even at the end of their literary course, have generally an unpropitious moral influence, against which we cannot too vigilantly guard

the hearts of those, who are to be ministers of the meek and lowly Jesus. But in the opinion of this Board, that influence must be much more unpropitious, if the public distinction is conferred, before the youthful mind is strengthened by the discipline of education, and secured from danger by some degree of maturity in its faculties and habits.

"It is equally obvious, that those beneficiaries, who should not receive the honorable distinction conferred upon their associates, would be likely to feel a sensible depression and discouragement."

"But another evil, of no small moment would arise from the circumstance, that the Directors could not rely on their own judgment, to make the distinction proposed, with perfect justice. They, who are conversant with the education of youth, well know how often those, who appear to have minds of the first promise at the outset, are by and by outstripped by others, who were ranked far below them. In this affair, there will be perpetual disappointments. No human foresight can determine, what will be the rank of scholarship, which any youth, now commencing his course, will ultimately attain. And no human power can control the causes which conspire to awaken the latent energies of the mind, and to form the youthful character. This impossibility of making the proposed distinction justly, and the consequences, which would be occasioned by a disappointment for the expectations of benefactors, respecting the ultimate character of a particular youth, constitute another of the intrinsic difficulties, which embarrass the plan of selection proposed.

"An additional objection arises from the perplexity, which would be created, in managing the pecuniary concerns of the Society, if any considerable number of churches or individual benefactors should undertake to support particular young men by name, and each church, or benefactor should, of course, have an account current opened, in the books of the Treasurer

of the Society, with each beneficiary, to be thus supported.

"And although the plan of selection proposed would have the advantage of giving an *individuality* to the object of charity, and of bringing in near; it is, on the whole, the persuasion of the Directors, that there is no occasion to resort to this plan, in order to excite in the public mind the most lively interest. They cannot but think that any church or society, who have sufficient enlargement of heart to engage in this benevolent work, will feel a more sensible excitement, in contributing, with others to the education of several hundred young men of the ministry, than from the consideration, that some single individual is the object of their charities.

"This Board are confirmed in the opinion above stated, by the result of the experience, which other societies have had. In no case has there ever been a warmer zeal excited in our country for the promotion of any benevolent object, than for the support of our missionary to pagan lands. But all this zeal has been excited, without any such selection of individuals, as is contemplated in this cause. It has been found sufficient for the friends of the Foreign Mission to know, that they were contributing to the support of *Missionaries*, and to the propagation of Christianity, among those, who were perishing for lack of vision. The same has been the cause with other charitable institutions, at home and abroad.

"The Directors think it necessary to add that, when churches or individuals desire it, sufficient degree of *definiteness* and *individuality* may be given to the object of these charities, in another way, not attended with any of the difficulties, which embarrass the plan of selection, viz.; that a church or individual benefactor, should statedly contribute the average sum, that is necessary for the maintenance of one or more beneficiaries. And they wish it to be distinctly understood, that, in case any church, or individual benefactors, are acquainted with a young man of pro-

mising qualifications, and choose to commit him to the care of the American Education Society, affording him, through their agency, and in conformity to the rules which govern them respecting other beneficiaries, what is necessary to enable him to acquire an education for the ministry, thus taking upon themselves the responsibility of making their own selection; the strongest objections which lie against the plan, considered above, would be entirely removed."

At the same meeting the Directors, with a view to advance the extensive interests of the Society, adopted the following resolution, viz.

"That the American Society for educating pious youth for the Gospel ministry may keep up such a connexion with its Branch and auxiliary societies, as the great and growing interests of the institution require; and that a complete view of the combined operations of the Society in different parts of the country may be given in its Annual Reports; the Directors request each Branch, and Country Auxiliary Society to transmit to the Board a statement of their proceedings by the first of July in each year; and the Directors propose, that a representative from each Branch, and Country Auxiliary Society, attend the Annual Meeting of the Parent Society, and, when practicable, that a representative from the Parent Society attend the Annual meetings of such Societies."

"The Directors deem it of the highest moment, that all who have any concern with this Society, should steadily keep in view its original design; that is, to furnish to indigent young men of proper qualifications, the means of a *thorough classical and public education*. In prosecuting this design, many difficulties were to be expected; some, arising from the inadequate views which generally prevail, of the nature and value of a learned education; some, arising from the various ways which are open to young men, of getting into the ministry, without a regular course of classical

study; some, arising from the haste or fickleness of young men themselves or from a puerile vanity or self-esteem, which urges them to undertake the duties and seek the honors of the most important public profession, before they have obtained the requisite qualifications; and some arising from the circumstance, that the beneficiaries of the Society are pursuing their studies in situations so distant, and under modes of instruction so diverse from each other. The Directors indulge the hope, that the time is not far distant, when the state of our higher schools and the feelings of the public will be such, that a more efficient direction can be given to the education of their beneficiaries, and thus a result be obtained more auspicious to the cause of learning and religion.

The Directors would imprint it deeply on their own minds, and on the minds of all who desire more laborers to be sent forth into the harvest, that, notwithstanding the difficulties and dangers which attend the operations of this Society, and the painful disappointment of their hopes, which may in some rare instances occur, as to the ultimate character and usefulness of their beneficiaries; there is abundant reason to be animated with their prospects, and, with growing zeal; to press forward to the consummation of their benevolent design. This design is not a subject of doubtful experiment. The plan of educating youth by public charity has long been known and approved in the Christian world. Liberal provision is made for this purpose in the European Colleges generally; and it is well known, what funds have been furnished to the most respectable Colleges and Academies in this country, for the gratuitous education of promising youth. The disappointment of hopes indulged, in a few cases out of many, has never led the managers of our public Seminaries, or the friends of learning and religion generally, to doubt the utility of such charitable funds. And it will not be forgotten that the large chari-

funds in two of the oldest and most respectable Academies in New England were appropriated primarily to the very object, which this Society has in view. Nor has the wisdom or the benevolence of the men, who so richly endowed those Academies, ceased, after the trial of forty years, to be universally applauded. The result of such gratuitous education of youth for the learned professions, especially for the Christian ministry, is well known. Of late years this plan of public charity has assumed, in some respects, a new form. It has been presented before the community at large; and to a great extent the members of the community have taken an active part in its favour. It has been appropriated exclusively to those, who appear to possess piety and talents, and are seeking an education for no other purpose, than to prepare for the sacred office. Definite rules have been made and agents appointed for the regular application of this charity, and for securing a learned education to those young men, who are to enjoy it. And what has, on the whole, been the fruit of these charitable provisions for the education of a learned and pious ministry, but this;—that men, who have been selected and educated by the managers of public charity, now fill many of the most important stations in our Churches and Colleges, and occupy many of the most promising fields of missionary labour in heathen lands. This fact, in the view of the Directors, is testimony sufficient in favour of this general system of charity.

From present appearances, there is the best reason to hope, that the beneficiaries of this Society will be able and useful ministers in the Church of Christ, and in the language of another, "that individuals will be found among them, who will singly repay to the church by their labours and their salutary influence, more than the cost of all the charitable institutions in our country."

Should any be disposed to ask, what need of further exertions in this cause?

The answer is, that after all which has been accomplished, the demand for ministers still increases. The necessity of great and constant exertion does not depend on any doubtful principle, nor on the exactness of any particular calculation. It will be seen by every serious man, who gives any suitable attention to the subject, that in the most favoured parts of the country, many flocks are left without a shepherd; that our newly settled regions, which are of great extent, and over which a vast and growing population is rising up, are destitute of ministers to an alarming and distressing degree; and that not far from eight thousand competent ministers are needed, in addition to all, now labouring in the country. If this is a fact, the necessity is great and urgent. It is one which speaks to the heart of every man and woman, especially of every Christian. It calls loudly upon all, to do what in them lies towards supplying this alarming deficiency. In their exertions to effect this, they should search out *every young man* in our country, to whom God has given promising talents and a pious disposition, and by friendly counsel, and, where it is necessary, by charitable aid, encourage him to qualify himself for the work of the ministry. *Not one should be left.* While great care is taken to guard against imposition, and to withhold patronage from those who do not deserve it; still greater care should be taken, that no young man, in any part of our country, who possesses suitable qualifications, should be overlooked, and waste his talents in obscurity, for want of patronage. And as real worth of character is modest and unobtrusive; pains must be taken to search it out, and bring it forward into public view. Christian parents should be watchfully attentive to this duty, and should consider, how great a happiness it must be to them, to be instrumental, by their pious labours and sacrifices, in preparing one or more of their sons for the holy ministry. Christian ministers should be watchfully attentive to this duty; re-

membering, that the usefulness of their whole life may be doubled, by every successful effort to help forward a promising youth in his preparations for the sacred office. Every intelligent Christian, every friend of man, should be watchfully attentive to this duty; considering how great a comfort it must be to him, living and dying, to look upon one faithful minister or missionary, if no more, who was drawn forth from obscurity, and prepared for a work of distinguished usefulness in the kingdom of Christ, by his friendly counsels and his charities.

To stimulate the friends of religion to these efforts, the Directors would earnestly request them to consider, how close and important a connection the design of this Society has with all the plans, which Christian benevolence is aiming to accomplish at this auspicious day. If the churches in Christian lands are to be enlarged and purified, and fed with the bread of life; if the rising generation are to be instructed in the principles of religion, and trained to virtue and usefulness; if literary and religious institutions are to be cherished and supported; if the gospel is to be preached in all the destitute parts of this vast Republic, and its increasing population brought to obey the laws and enjoy the benefits of Christianity; if the savages in our wilderness are to be reclaimed from their wanderings, and formed to the service of Jehovah; if the millions of the heathen are to be turned from their idolatry; if the reign of sin is to be brought to a close, and the reign of Christ to be extended over the earth; if things so desirable and momentous as these are to be accomplished, a great number of suitable agents must be raised up to accomplish them. And who ever have been—who ever can be employed, as proper agents in accomplishing these things, but ministers of the gospel? The design of this Society, then, has an inseparable and most interesting connection with all the great objects of Christian love. They who sincerely pray the Lord of the harvest to send forth more laborers into his har-

vest, and who freely contribute of their substance to increase the number of laborers, give the best proof of their benevolence, and contribute directly to promote the blessed cause, for which the Son of God lived, and suffered, and died.

How animating are the signs of the times! The period of Zion's enlargement and glory is drawing near. The whole earth will soon be given to Christ for an inheritance. But before Christians can behold that blessed day, they must rise to greater efforts, and to purer devotion.—Loud and repeated calls reach us from the East and from the West, and from the North and from the South. Millions are hastening to the judgment, without any knowledge of the only Saviour. Let us do with all our might whatsoever our hand findeth to do. Let our hearts glow with higher ardor. Let us go forward unitedly in our work, trusting in the strength of God, and pursuing, as the dearest object of our hearts, the conversion and salvation of the world. Let us be filled with holy resolution, and confidence of success. We have an Almighty Leader. All heaven is with us, and shortly all the earth will be with us too. As soldiers of the cross, then, let us press forward, and enjoy a speedy and glorious triumph.

From the Panoplist.

AMERICAN BOARD OF FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from page 442.)

PALESTINE.

As this Mission is intended for the same great quarter of the globe, in which the two already reported are established, it seemed proper to introduce it in immediate connexion with them. though in chronological order this is not its place.

If the countries of Southern Asia are highly interesting to Christian benevolence, and have strong claims upon Christian commiseration, on account of the hundreds of millions of human beings immersed in the deepest corruption and wretchedness; the countries of Western Asia, though less populous, are in other respects not less interesting; nor do they present less powerful claims. These were the scenes of those great transactions

and events which involved the destinies of mankind of all ages and all nations, for time and eternity; the creation of the progenitors of our race—the beginnings of the sciences and arts, and of civilized and political institutions—the fatal transgression which “brought death into the world and all our woe”—the successive revelations of Heaven, with all their attestations, their light and their blessings—the incarnation, labours and agonies of the Son of God, for the recovery of *that which was lost*—and the first exhibition of that mighty and gracious power, which is to bow the world to his sceptre, and fill the mansions of immortality with his people. They have since been the scenes of direful changes; and the monuments of all their glory have been buried in dismal ruins. But the word of Jehovah abideth for ever; and that word gives promise of other changes there; changes to be followed by a radiance of glory, which shall enlighten all lands.

In Palestyne, Syria, the Provinces of Asia Minor, Armenia, Georgia and Persia, through Mohamedan countries, there are many thousands of Jews, and many thousands of Christians, at least in name. But the whole mingled population is in a state of deplorable ignorance and degradation,—destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions.

It is to be hoped however, that among the Christians there, of various denominations, some might be found, who are alive in Christ Jesus; and who, were proper means employed for their excitement, improvement and help, might be roused from their slumbers, become active in doing good, and shine as lights in those dark regions. It is indeed to be hoped, that no small part of those, who bear the Christian name, would willingly and gladly receive the Bible into their houses, and do something towards imparting the heavenly treasure, as opportunities should be afforded to the Jews, Mahomedans and Pagans; and, dispersed as they are, among the different nations, they might do much; at least may afford many and important facilities and advantages for carrying into effect the expanding desires of benevolence.

To the Jews, we and all Christians are indebted, under Divine Providence, for the Oracles of God, and all the blessings by which we are distinguished from heathen nations. Long have they been an awful monument to the world of the sovereignty of God, under the tremendous curse so terribly imprecated, when the blood of the Lord of life and glory was demanded. But their dereliction is not to be perpetual. *They are beloved for the fathers' sakes; and there shall come a Deliverer out of Zion, and shall turn away ungodliness from Jacob.*

It is not to be forgotten, however, that it is *through our MERCY*,—by means of the benevolent prayers and sacrifices and labours of Christians for their restoration,—*that they are to obtain mercy.* And the time seems to have arrived for this mercy to be displayed, and for

these means to be employed, in a manner and with an earnestness, suitable to the momentous object. The dispositions recently manifested by the Jews extensively, and the success, which has attended the late attempts, which have been made for gaining their attention to Christianity, together with the more general movements and aspects of the age,—are indications not to be disregarded.

By these, and other kindred considerations, your Committee have long had their mind and heart drawn towards Western Asia, and particularly towards the Land of ancient Promise, and of present Hope. The lights afforded them, for surveying the field, have not been neglected; the circumstances favourable and unfavourable to the contemplated enterprise have been attentively considered; and ten months ago the resolution was taken to send a Mission to PALESTINE, as soon as the requisite preparation could conveniently be made.

THE REV. LEVI PARSONS and the REV. PLYNY FISK have been designated for this mission. For several months after their designation, they were employed as agents of the board in different parts of the Union; and being known as missionaries, under appointment for Jerusalem, they excited, in the Christian community extensively, a lively interest, which has been marked with distinguished liberality. Lately they have been engaged in particular preparations for the mission, in the expectation of embarking for the Levant before winter.

The design is, that they shall go first to Smyrna; and there remain for a longer or shorter time, as circumstances shall render advisable, for the purpose of acquiring more perfectly the requisite languages, and obtaining such information, of various kinds, as will be of importance in their subsequent course. Thence, they are to proceed to Palestyne, and there fix their station at Jerusalem, if found practicable and eligible; if not, at such other place, within or without the limits of Judea, as Providence shall indicate.

This whole Board will unite with their Committee, in commending this mission most fervently to the grace of God.

CHEROKEES.

The School has been gradually increasing; and, at the end of July, consisted of eighty-three children; fifty males, and thirty-three females. Their residence at the mission house appears to have been more constant, than during the preceding year; their behaviour not less satisfactory, nor their progress in learning less encouraging.

Some who were taken from the school, and little expected there again, have been returned. Among these are Catharine Baown, and a boy, who had been named Jeremiah Evarts.

In November, the father of Catherine, having resolved to migrate to the Arkansaw, and not to be overcome by intreaties and tears, firmly required her to leave the school for the purpose of going with the family. Though to

her, as she said "it was more bitter than death," yet she dutifully obeyed, and went home to her father's house. There, as the migration was deferred, she remained about four months—and then to the great joy of herself, and of the mission family, her father brought her k

Your Committee feel no ordinary pleasure in recording this signal instance of condescending mercy, for grateful remembrance, and as an earnest, not to be lightly regarded, of good to the beloved individual, and to the favoured mission.

In their journal, July 20th, the brethren say: "Three days ago the father of the fine full blooded boy, whom we called Jeremiah Evarts, came with Jeremiah and a younger son. It is now about ten months since he took Jeremiah home, on a visit, expecting to return him in six weeks. He remained with us until this morning: saying little, but attentively observing all that was done. This morning he told us, that he wished to leave his two sons with us until they were well learned, and should only want them to go home on a visit once a year: adding, that he had been brought up in ignorance himself, and once thought that, as he had but little time to live, he would spend it in idleness, drinking, frolicking, &c but finding this to be a bad way, he had left it, and gone to work, which he found a much better way to live. He did not wish his sons to be brought up in the way he had been, and do as he had done. He was now too old to go to school himself; but he thought, if his sons were instructed, they might teach, and he would be glad to learn from them."

For reasons which are too obvious to need particular statement, since the number of children has become so great, it has been deemed advisable to separate the females from the males, and to assign to them a house and school by themselves. Accordingly, a temporary building has been provided for them, until a better house, soon to be erected, shall be finished, and a separate school for them has been established.

Besides attending every day, during the appointed hours, to their studies in the schools, the pupils, male and female, have constantly their regular hours and allotments of labour, and of various exercises and attentions for their general improvement; and, in all, they acquit themselves in a manner highly satisfactory. Besides the interesting female, who has become so well known to this Board and to the Christian community, other individuals are distinguished, and some of them scarcely less than Catherine, for their amiable dispositions, their excellent faculties, their rapid progress, and their praise-worthy deportment. Altogether, they are a lovely band of youth and children, whom the Committee, with heart-felt interest and pleasure, can commend to the affections, the charities, the prayers and benedictions of this Board of the Christian public, as having strong claims to kind and liberal patronage, and af-

fording high promise of usefulness among their own people.

At the mission-house, the preaching of the Gospel, the administration of Christian ordinances, and various exercises and means for religious instruction and improvement, appear to have been continued with life and regularity, and with encouraging success.

Upon the little church, planted in that wilderness, the Spirit of glory and of God still evidently rests. The record in the journal of the mission, for the last day of January, is an interesting memorial.

In June, the aged Cherokee woman above-mentioned, was admitted to full communion; and two female members of the school, one aged 16 and the other 15, were examined and received as candidates for baptism.

Instances are mentioned of persons occasionally coming from a great distance to hear preaching at the mission-house. Among these one may be noted. In a tour made by Mr Hoyt in December, he preached at the house of Catharine Brown's father, and an aged Cherokee woman present was much affected. In May, this woman came from a distance of 120 miles, "to hear, as she expressed it, more about the Saviour." "It appears," say the brethren, "that soon after her first impression, she sent for Catharine, (who was then at home,) to read and explain the Bible to her, and to pray with her: and before Catharine came away, she told her, she intended to come hither for further instruction, as soon as she could."

Besides the exercises at the mission house, the missionaries, and particularly Mr. Butrick, and Mr. Chamberlain, have made frequent and distant excursions to different parts of the nation, for the purpose of visiting and conversing with the people in their families, and preaching as they should find opportunity. They appear to have been always, and in all places, kindly and gratefully received; and in many instances have been urgently intreated to repeat their visits.

In several places, also, a strong desire has been expressed to have stated preaching, and the missionaries constantly with them. In compliance with this desire, in the neighbourhood of Mr. Hicks, about 20 miles from Brainerd, regular appointments have been, for most of the year, made and fulfilled, as often as once in a fortnight or three weeks. The number of hearers has been very considerable; and their attention highly encouraging. And in other places, where appointments for preaching have been made, appearances have been pleasing and hopeful.

(To be continued.)

CHEROKEE MISSION.

Communicated for the Rel. Intelligencer.

MR. WHITING,

The following letter was received from the Rev. ARD HOYT, by a friend in Danbury. Thinking it may be interesting to the friends of Missions to peruse it, and hoping it may

excite to benevolence in this glorious cause, send it you to insert in your paper, if you think proper.

BRAINERD, Nov. 5, 1819.

My dear Brother and Friend.

Your excellent letter of May 1st to 15th came duly to hand, and was very thankfully received. It should have been answered long ago, but I have waited the arrival of that precious box, of which you spake; *precious*, as containing a free-will offering to the Lord, from those who love his name, and long for the salvation of his chosen in all nations and lands; but doubly precious to us, as coming from old tried christian friends, with whom we enjoyed the days of our first love—took sweet counsel, and walked to the house of God—to the conference room and to other places where we had sweet communion, and “our fellowship was with the Father and with the Son.”

You must know, my dear brother, that whatever brings to view that precious collection of saints, where we received our second birth, awakens all the sensibilities of the soul; but to be *remembered by them* while here in this distant wilderness, and to *share in their prayers*, and *their offerings*, awaken feelings more easily conceived than described, and calls for acknowledgments more than I can express—first to Him who is the giver of all our mercies, and secondly, to the instrument, whom we love for his sake.

This box, or rather its contents, arrived yesterday, all safe and in good order. It had been forwarded from Augusta, with two other boxes of the same kind, and left on the road leading to Knoxville, about 40 miles from us. The waggons passing into West Tennessee, came within 2 miles of us; but for East Tennessee, the place where the clothing was left, is as near as any; and I conclude our friends in Augusta, not finding an opportunity by a West Tennessee waggon, thought best to send them as near as they could, knowing there was a safe place of deposit, and a friend who would soon send us word. They did well. We sent a small waggon after them, not thinking that your bounty had

filled a box larger than the waggon could contain.* But so it was; the box could not be put in. It was therefore opened, and its contents repacked; but all came safe.

We thank you for your very accurate bill, with the names of the donors. Do present our thanks and christian love to them all, as far as you have opportunity. They have done us much good. May the Lord reward them according to the sincerity of their hearts, and the work of their hands.

With your box, we received a small one from members of the Female Academy, Litchfield, Connecticut, and a large one from females in Northampton, Mass. The latter contained a nice broadcloth coat which they said was for me. Whether these sisters had any means of knowing my size, or whether they were directed by the Providence of God without any such knowledge, we know not; but it could not have been made to fit me be better if I had been measured in the Taylor's shop; and my brown tattered coat witnessed that I had need of it. The clothing for the poor children has been a very seasonable and necessary supply. Though we are in the 35th degree of latitude, the winters in this hill country are cold, and call for the same kind of clothing that is worn in New-England. It is thought that the temperature of this climate is nearer that of the Eastern States than of Savannah, which is so near our latitude. You will rejoice to hear that our Cherokee sister, Catharine, is still with us, and making improvement; and that her father, who was once on the eve of departure for the Arkansas, has, in consequence of the late treaty, concluded to spend his days where he now is. Catharine on hearing this, exclaimed, “That is good! I will now live with you always.”

We have also another sister, younger than Catharine, of equally promising talents, a member of the school, who is following hard after her in spiritual and literary attainments. Her name is Ly-

* Donations from Brookfield, Redding, New Fairfield, and Weston, were included in this box.

dia Lowry. The other Cherokee members of the church all give us much satisfaction ; we have had no cause to complain of any one since they united with us.

I have nothing new to communicate that is worthy of particular notice. I conclude you have heard of the company of farmers and mechanics from New-Jersey, who have been sent out for our assistance : as also of the two missionaries, with their wives, destined for the Arkansas. One of the latter, with his wife and infant child, is now with us, waiting the arrival of his companion, who is supposed to be on his way, probably near us, with those who are to stop here. But we have heard nothing from them since the last of August, when they expected to leave New-Jersey in about ten days. We are anticipating their arrival with raised hopes.

Our Cherokee brother and sisters, with all the mission family join in love to you all.

Yours in the best, the everlasting
bonds. ARD HOYT.

P. S. Shall I tell you that my two youngest sons having worn out the hats they brought with them, have been under the necessity of going bareheaded like the Indian boys (except their sisters made them hats of paper to wear in dry weather) until the two hats arrived in your box.

From the Connecticut Mirror.

CHEERING MORAL RETROSPECT.

The religious and moral state of the world during the year 1819, has assumed an aspect peculiarly encouraging. The religion of Christ—a religion whose motto is "*Peace on earth and good will to men*"—has extended with unexampled success the boundaries of its dominion. We have beheld catholic and protestant, clergymen and laymen, unite with increasing ardour in associations for the spread of the everlasting Gospel. England has witnessed the arrival on her shores, of a Syrian Arch-Bishop, beseeching for his anxious flock more adequate means of christian instruction. Scotland has heard a Mahomedan Sultan supplicating for his benighted sub-

jects, the illuminations of the gospel of Christ. This wise man has seen his "*Star in the East*," and came to enquire after a Saviour. How will he rise in judgment against thousands who live under the meridian light of the sun of righteousness. The British and Foreign Bible Society, after having distributed two million three hundred thousand copies of the scriptures, is redoubling its exertions ; and considers its operations had just commenced. The Emperor of Russia esteems the circulation of the scriptures, one of the most important concerns of legislation. The King of Sweden is President of the Swedish Bible Society. Even the Prince Regent of England, has been excited by such noble examples. He has issued a circular, inviting his subjects universally, to contribute to the support of foreign missions. These events, permit us to add, speak a language which the pious man cannot misunderstand. Infidelity has long inquired where is the promise of his coming ? Here, in this remarkable fulfilment of prophecy, let it behold the answer to the question. Here in this long expected spread of christianity, let it behold the preparation for the millennial glory of the church. Nor in this good work has our own country grown weary. Let us briefly glance at some of the objects of American charity. In our address the last year, we noticed the mission to Jerusalem. A few weeks since, the vessel in which the mission embarked, sailed. The winds of Heaven are now wafting the hallowed freight, and shortly the feet of American Missionaries will stand on Calvary, and American hands shall plant the standard of the Cross upon ground wet with a Saviour's blood. The Star shall again take its station over the stable at Bethlehem. Admiring multitudes shall again hear the gospel preached from the mount Olivet, and the notes of praise shall again ascend from the city of David. The disciples of a risen Saviour shall again on hallowed ground assemble for prayer ; and oh ! that their supplication might be again answered by another day of pentecost. Oh that the holy city, which has so long been trodden under foot of the Gentiles, were

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again rebuilt, and the walls of that temple were once more raised from its ruins to greet the eyes of the gladdened believer. And when the holy land shall once more be reclaimed from superstition, infidelity, and delusion; when the Jews shall be gathered in with the fulness of the Gentiles; when glad multitudes shall again hasten with joyful songs to the city of so many sacred solemnities; when the ransomed of the Lord shall return and come to Zion with songs; what American will not feel his breast glow with sacred satisfaction at the reflection that those who led the way in this enterprise of mercy, were their countrymen. We envy not the feelings of that man whose heart does not glow with patriotic exultations at such anticipations. But perhaps an apology may be necessary for dwelling on these subjects in a manner which will gain us but little credit among some of our fellow citizens. And in apology, we solemnly declare that we sincerely believe what we write, and we are so unfashionable as to avow our *real* sentiments, much as the avowal may expose us to the sneer and the scoff of the *thinking* part of the community. Yes, strange as it may appear, we candidly confess that "our's is the old faith." Into the depths of that philosophy which demonstratively proves that man is not accountable, we confess that we never penetrated. With that far-sighted sagacity which has discovered human reason to be superior to divine revelation, and mortal man more wise than his maker, we never were endowed. With that feeling that can scoff at things sacred, we never could sympathize; nor could we ever gauge the dimensions of that candour which answers argument by ridicule. Enough has France seen of the deeds of such philosophers; enough has she reaped of the fruits of such philosophy.

THEOLOGICAL SEMINARY AT AUBURN, (N. Y.)

The following Address was delivered by Mr. LANSING, on the site selected for the Theological Seminary at Auburn, on the day set apart for breaking the ground preparatory to building.

The occasion on which we have assembled my Brethren, is perhaps the

most interesting that has ever commanded the attention of this community, or this important section of our country and of the church of Christ. The spot on which we stand, having been selected as a site for the Theological Institution, has been consecrated by many a prayer, and the friends of this contemplated school of the Prophets, have with joyful anticipation, beheld the period as not far distant, when a rich fountain shall be here opened up, whose streams shall make glad the city of our God.

Although not more than one-fourth of the inhabitants of our world, are as yet acquainted with the laws of Christ's kingdom, and probably a far less number are heartily interested for its enlargement and glory; we have, nevertheless, the most certain and consoling evidence, that this Kingdom shall eventually become universal, and that the period is fast approaching, when all the nations of the earth shall cheerfully submit to its laws, and feel themselves safe and happy, under the government and protection of Messiah the Prince of Peace. An event so intimately connected with those developements of the divine character, which the grand scheme of redemption contemplates, and acting as it does in all bearings, upon the greatest and best interests of men for both worlds; as it commands the energy of infinite wisdom and power—as it controuls the best feelings and the constant ministry of Angels, may well engage the warmest affections and the unremitting zeal and laborious efforts of those, on whose behalf the Lord of Glory bled and died. Accordingly we find that the kingdom that has been purchased by the blood of the Lamb, is to be perpetrated among men, and to extend its benign and heavenly influences among the nations, until all shall know the Lord, through the instrumentality of the prayers and the labours, and the liberal charities of its friends; and we are assured that no effort, how small soever it may be, shall be directed to the accomplishment of this object, so dear to the heart of the Eternal, without being rewarded an hundred fold.

The little field of benevolence on

which we labour, the little corner of the immense kingdom which we occupy, does, nevertheless, connected as we are with the great whole, and destined to an eternal existence beyond the grave, the felicity or wretchedness of which, depends upon the measure of duty with which we fill up our time, command the attention of the Mighty One, and is under the constant inspection of his eye. Yes, my Brethren, and the labour in which we are engaged this day, connected as it is with that important Institution which we view in prospect, with delight, lies not beyond the notice, nor is beneath the tender regard and the gracious acceptance of the Kingdom of Heaven.

Into what may not the Institution, which we contemplate erecting on the spot that employs our labour of benevolence to day—grow? Should our wishes with respect to its prosperity and success be realized, and we hope in God they may be far exceeded, how will this fountain, in some day not far future, water some distant part of the garden of the Lord, and bear its enlivening and cheering influence into some barren and fruitless desert, where no stream of salvation has ever yet sought its precious way, to comfort and to save. Did we dare to indulge to the full extent, our fond anticipations on this subject, we should present you on this field, now consecrated by prayer, the offspring of generations yet to be born, looking from the walls of that edifice, which we design to erect for a school of the Prophets, upon the village below, with a grateful recollection of its former inhabitants, and pronouncing their memory blessed. We should present you with another Newell, or a Parsons or a Fisk, here devoting themselves to the service of the Heathen, or consecrating their soul and body a living sacrifice to God, for the purpose of gathering the scattered offspring of the house of Israel and of bringing the “present to the Lord of hosts of a people wonderful from their beginning hitherto, to the Holy City, the Mount Zion.” Ah my Brethren, who is able to predict what eternity shall tell about the effects of that noble institution of Christian phi-

lanthropy, for the foundation of which we are this day making preparation. Oh, thou Almighty God, help us to be faithful this day, and all our days to the work assigned us, and whilst by reason of our darkness and the feebleness of our powers, we are unable to trace the effects of our benevolent operations beyond the boundaries of time, to enlighten and sanctify us by the Holy Spirit, that when we shall come to contemplate these effects in the light of eternity, we may bless the conduct of thy grace, and find in them an overgrowing cause of delight and satisfaction in thy holy administration. And now Mighty God, accept the dedication which we make of this spot of earth to thee; and bless thy servants who are now before thee, and their offspring with them, to the latest posterity, and prepare us all to do well with thee in thy kingdom that is eternal, through our Lord Jesus Christ—AMEN.—*Cayuga Republican.*

LITERARY

Just published by H. Maltby, & Co. and for sale at this office, a Pamphlet, entitled, “The validity of Presbyterian Ordination, asserted in a letter to the author of a Pamphlet, entitled, “Presbyterian Ordination doubtful.” It will be recollected, that a Tract, under the title of “Plain Reasons for relying on Presbyterian Ordination,” has been published, and circulated. This drew forth a reply in two numbers, entitled, “Presbyterian Ordination doubtful.” If this vital question is doubtful in the minds of any, we recommend to them a perusal of these Pamphlets; and after a candid examination, let the Scriptures decide; “for we firmly believe, with the 6th Article of the Episcopal church, that “Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith.”

ADORATION.

Every man has his God; and whatever it be, it is worshipped on the Sabbath, and in the sanctuary. While the Christian adores his *Maker*, the man of the world is paying homage to *Mammon*; the sluggard to *Ease*; the voluptuary to *Pleasure*; and the ambitious man to *Honour*. Thus, in various ways, the grand adversary of souls catches away the word of life, and secures to himself the faithful service of thoughtless mortals